

The Famous Bull IN CÆNA DOMINI.

Published at *R O M E* every *Maunday*
Thursday against Hereticks, and all
Infringers of Ecclesiastical Liberties.

With a PREFACE containing some Reflections on the Bull, and Animadversions on
the late Account of the Proceedings
of the PARLIAMENT
of PARIS.



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AFTER so many and so loud Out-cries against that just and necessary distinction of *Old* and *New* Popery, which the late Artifices and shiftings of our Adversaries have enforced the Divines of our Church to observe and publish; after so many vehement Protestations against the reality of any such distinction, and confident assertions of the entire Conformity between the Doctrine of the present Church of *Rome*, or rather some few Emillaries of it, and that of the immediately precedent Ages, so many new Systems, Representations and Expositions of the pretended Catholick Doctrine; it might have been justly expected that the Faith and Doctrine, if not of the present and precedent Age, yet at least of all National Churches at this day in Communion with the Church of *Rome*, should be perfectly conformable and inviolable. For the Opinions of the precedent Age may be indeed falsly represented to us, the truth of them may be obscured by cunning Artifices and Illusions, or evaded by a bold and obstinate Denial; but the Doctrines and Practice of the present Time cannot be dissembled, nor without too manifest an affront to Truth, be denied by these Gentlemen of the Mission, who may perhaps confound our Reason, but can never delude our Senses.

That this distinction is both just and real, needs no other Argument, than the known and confess'd distinction between *French* and *Italian* Popery. For, since the Patrons and Defenders of both these Parties appeal to the belief of the Church in the precedent Age; since both propose Tradition as the Rule of their Faith, and challenge to themselves the Consent and Suffrage of that Rule; since both their Pleas cannot be allowed, and one Party must necessarily have departed from the true, ancient, and genuine Popery; it evidently follows, that as one

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Party conserves the *Old*, so the other hath framed a *New* sort of Popery. I know it is commonly pretended that these differences are of small moment, neither essential to Christianity, nor to the Doctrine of the Church of *Rome*, that either side may be safely believed, and neither renders any Man either less Orthodox, or more Heretical. But certainly these Pretences are no other than Protestations against matters of Faith, since not only the Subjects of these different Doctrines are Matters of the greatest moment and concern, but attended with all the solemn Characters and evident Marks of the most momentous Articles of Faith; I mean an infinite Zeal and Concern of each Party for the defence and propagation of their own Opinion, and condemning the contrary Doctrine as a Crime worthy of Excommunication and Anathema, which are never supposed to be inflicted on Opinions of an indifferent nature, and free from all Contagion of Heresy or Schism.

If then the Pope and *Italian* Divines will not allow those of *France* to be truly Orthodox and Catholick, if they think them unworthy and incapable of Ecclesiastical Dignities and Promotions, and daily issue out Excommunications against such Practices as the Church of *France* is manifestly known to act, allow and command; if on the other side, the *French* Clergy so far return the Accusation as to attaint the Pope of Heresy, to declare his Censures rash, unchristian and destructive of the Church, and himself *ipso facto* excommunicate; certainly we must renounce all Sense and Reason to imagine these to be no more than verbal Differences, Scholastick Niceties, and Opinions of private Divines, which may be safely either rejected or received. That Differences of this nature have arose between the Church of *France* and See of *Rome*, and those continued with great Heat and Animosity through several Ages, is manifest both from Ecclesiastical and Civil History. This indeed our Adversaries deny, but surely by the assistance of that wonderful Secret which can enable them confidently to propose the greatest Contradictions and Falsities, and then effectually secure them from blushing at them. The Violence and Cruelties practised upon many thousand Protestants of *France* have been acted within a few Months in the view of the World and the face of Mankind; yet there are not wanting who decry all Relations of these Cruelties and

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Barbarities as the Calumnies and Fictions of Hereticks, and have added this to the other glorious Titles of *Louis le Grand*, that he hath reduced his Subjects to the Profession of one Religion by methods of Mercy and Gentleneſs. The preſent diſſerences between the Courts of *Rome* and *France*, how conſpicuous ſoever, might have ſuffered the ſame fate, and with equal Reaſon have been denied; if Monsieur *Barillon*, the French Ambaſſador, had not, by endeavouring to vindicate his Maſter's Honour and the Juſtice of his Caſe, obliged us with an Account of the Proceedings of the Parliament of *Paris* upon the Pope's Bull; an Account which as it is indeniable and unexceptionable to our Adverſaries, ſo it abundantly evinceth what I have hitherto advanced.

The whole Church of *France*, and after them the *Sorbon*, have within a few Years defined and alſerted the Infallibility of the Pope; and herein acted conſonantly to the Principles and Doctrines of their Anceſtors, who had conſtantly taught the ſame Doctrine, but never ſolemnly deſined it. However, this Article is beyond the *Alpes* rejected with a no leſs contrary Zeal, and Infallibility of the Pope ratified among the Fundamental Doctrines of the Christian Religion. For proof of this we need go no farther than the forementioned Account of the Proceedings of the Parliament at *Paris*, which affiures us, that not only the *Italian* Doctors and Emissaries of the Court of *Rome* are employed carefully to propagate the Opinion of the Papal Infallibility, as if the belief of that Point were wanting to render *France* truly Catholick; but also that one third of the Episcopal Sees of *France* being now vacant, and the King having nominated to them ſome of thoſe who alſited at the late Na-tional Assembly, wherein the Papal Infallibility was rejected, Perſons as well recommendable for their Piety and Virtue as for their Knowledg and Learning, the Pope refuſeth to grant Bulls of Confirmation to them on pretence that they do not make Profession of a ſound or Orthodox Doctrine, because they do not believe him to be Infallible; nor like the *Italian* Doctors, attribute to him the Title of Universal Monarch. Which evidently demonstrates, that the Papal Infallibility is eſteemed a neceſſary Doctrine in *Italy*, and the denial of it incompatible with a ſound and Orthodox Belief of the Catholick Faith; ſince Scholaſtick Niceties were never known to incapacitate

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Men

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Men for Ecclesiastical Preferments, or cast them out of the number of Orthodox Christians.

The Primacy of the Pope is a matter of no less moment. How far it extends is indeed controverted among Roman Catholicks; but that some Power was assigned by Christ to St. Peter and his Successors over all Members of the Christian Church, is the common Principle of all, proposed by them as the only Center of Unity, and a Doctrine necessarily to be received by all Catholicks. Whatsoever this Power is, it being of Divine Institution, cannot be annulled or restrained by any General Council, much less by the Laws and Edicts of the Civil Power, but may be exercised independently from both. If then any Church refuseth any Obedience or Submission to the Commands of the Pope, unless they be conformable to the Canons of Councils, and ratified in the first place by the Civil Power; they thereby declare an intire Disbelief of any Power committed to the Pope by Divine Institution. For however they may pretend Councils to be Infallible, and consequently inerrable in fixing the limits of the Papal Power (although even according to this supposition the Papal Power not being antecedent to General Councils, could have no existence in the three first Centuries, when no such Councils were held) yet this Infallibility cannot be pretended to be inherent in the Civil Power. The Temporal Prince may possibly be an Atheist, an Apostate, or an Heretic; may forbid all Obedience to be paid even to the most just Commands of the Pope, and deny to ratify such Orders as do naturally flow from the execution of that Commission which Christ hath given to the Pope. If the Pope hath indeed any such Divine Commission, he may and ought to execute it in spight of all opposition of the Civil Power; and if he exceeds not the bounds of his Commission, he ought to be obeyed by all faithful Christians, although the Civil Power, far from ratifying his Commands, should even forbid them to be obeyed. No priviledg can exempt us from this Duty, nor any humane Law dispense with the Obligation of it: yet the Church of *France* pretends, and constantly avers that no Obedience is due to any Commands of the Pope of what nature soever, until they be first ratified and confirmed by their Prince. This pretence was not started of late, but hath been introduced and continued for several Ages, being the grand Principle of the so much famed

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Liberties of the *Gallican* Church, a Principle which can no otherwise be maintained than by disowning and disclaiming all Divine Institution of the least Papal Power; and accordingly we are told in this account that the boundless and arbitrary Authority of the Pope hath been the Source of almost all the incurable mischief with which the Church is afflicted; that his Power reacheth no farther than the Diocese of *Rome*, and his Patriarchship than the neighbouring Provinces styled *Suburbicarian*; that it would be very advantageous that all Ecclesiastical Matters were transacted in the Kingdom, without ever being obliged to have recourse to *Rome*; and that an Ambassador of *France*, executing his Master's Orders, cannot thereby incur Ecclesiastical Censures; although none will deny that Ambassador may possibly in obedience to his Master's Commands oppose even that Authority of the Pope, which was lawfully invested in him by Christ, if any such there be.

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22, 9.

But not only doth the Church of *France* hereby disown the Divine Institution of any Papal Power, not only doth she declare the Thunders of the *Vatican* to have nothing formidable, to be transitory Fires, which exhale into Smoke, and do neither hurt nor prejudice save to those who darted them; but affirms the Pope to be a Favourer and Patron of Heretics, *ipso facto* excommunicate, and no Member, much less Head, of the Catholick Church. He is accused to have maintained converse and correspondence with the condemned Disciples of *Jansenius*, ever since he hath been seated in S. Peter's Chair, to have spoken in the highest degree in their praise, and declared himself their Protector, and thereby so far to have endangered the Peace of the Church, that nothing less than the foresight and cares of *Louis le Grand* could restore or conserve it: that he favours the *Quisites*, and connives at their Heresy; underhand espouseth their Party, and protects their Persons. He is denounced Excommunicate upon this ground, That he who without lawful cause, and through humane motives, undertakes to suspend one of the Members of Jesus Christ, from the Communion of the Church, doth separate himself from it by such an unjust Attempt. Nay further, he is declared by the ill exercise of his Power, to have lost the Power of binding and unbinding, and thereby in effect to have fallen from the Papacy and to be deposed. Alas, that *Innocent XI*, whom our Missionaries represent to us as the grand Pattern

Vid. pag. 19.

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Pag. 12.

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Pattern of Apostolick Vertue and Holiness, shoud at last be convicted of Heresy, and proved to be no Member of the Church: He hardly escaped last year from being condemned as a *Querist* in the Inquisition of *Rome*; and now, (alas poor Man!) instead of enjoying that Honour, which he hath so ambitiously courted, of suffering Martyrdom in defence of the Church, he may perhaps be burnt for an Heretick, as soon as *Louis le Grand* shall please to execute that Right, which he pretends to have to make himself known in the quality of his Sovereign.

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It cannot be pretended that these are matters of light moment in themselves, but unhappily at this time heightened into greatest differences by the ill Conduct and false Zeal of an ignorant and stupid Pope; since his Actions are grounded upon, and upheld by the famous Bull *in Causa Domini*: which himself refers to; and the Parliament of *Paris* upon that account decreeth with so much indignation, telling us, that if this Decree, whereby the Popes declare themselves Sovereign Monarchs of the World, be legitimate, the Majesty Royal will then depend upon their humour, all their Liberties will be abolished; the Secular Judges will no longer have the Power to try the possession of Benefices, nor the civil and criminal Cause of Ecclesiastical Persons. All this is indeed literally true, and the natural consequence of that Bull. But then this alone abundantly manifests the Justice of our Charge, and the real difference of the Doctrines of the Churches of *France* and *Italy* in matters of the greatest moment. In *France* this Bull is esteemed impious, unjust, and uncanonical, derogatory to the Rights of Princes and Priviledges of national Churches, contrary to the Laws, and destructive of the Christian Church. At *Rome* it is accounted sacred and inviolable, ratified and confirmed by more than twenty Popes, whose Names and Constitutions are prefixed to the Bull, published with the greatest Solemnity imaginable every *Mauday Thirsday*, the Infringers and Violators of it declared *ipso facto* excommunicate, and Priviledges and Dispensations to the contrary annulled and made void; and all this, as the Preface of the Bull assureth us, to preserve the Unity and Integrity of the Faith, to teach all private Christians what they are certainly to believe, and, by preventing their Fluctuation and Mistakes in Faith, to secure to them the attainment of eternal Salvation.

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After

The PREFACE.

After this Bull hath been Enacted and confirmed by so many Popes, promulgated so often and so solemnly, so exactly executed and put in practise by the Church of *Rome*, proposed as the Standard of Catholick Doctrine, and appealed to by this present Pope in the Controversies depending between him and the Court of *France*; it cannot be any longer doubted that all matters whether of belief or practise contained in it are esteemed necessary to Salvation by the particular Church of *Rome*. This also the punishments annexed to it evidently demonstrates, Excommunication and Anathema being *ipso facto* incurred by the violation of any part of it. For the very nature of these Excommunications supposeth that the persons offending do by that very act cease to be Christians or Catholicks, and disown themselves to be so, and that the action to which this punishment is declared to be annexed, is directly contrary to Faith, and destructive of it. If after all, the Doctrines of this Bull be denied to be justly charged upon the Church of *Rome*; it might with equal reason be pretended that the ancient Commonwealth of *Rome* could not be justly accused of Idolatry, or the worship of false gods, altho she established that worship with severe Laws, maintained the exercise of it with the publick Revenues, punish't the neglect of it with great strictness and severity, and made her addresses to those false Deities upon all great occasions and affairs of State; because some few Philosophers opposed the general opinion, contemned their Ceremonies, and disapproved their worship.

Many and large Observations might be drawn from this Bull disadvantageous to the Doctrine and Discipline of the present Church of *Rome*. But I will here take notice of no more than two. And first, Popery is commonly represented by the Reformed Divines as injurious to the Rights of Princes, and promoting Sedition and Rebellion. That the lawfulness of the Deposition of Princes hath been often defined by Popes and Councils, and put in practice by them, cannot be denied; but then it is pretended that it was not defined dogmatically, nor as a matter of faith, that their definitions are misrepresented by us, and were never received nor allowed by the Universal Church. However the justice of our Charge is sufficiently manifested by this Bull, which asserteth and maintaineth the Independency of the Clergy from the Secular Prince, by forbidding the Civil Power to apprehend, imprison, vex, summon, tax, fine, or exercise any Act of Authority over Ecclesiastical persons, upon pain of Excommunication and Anathema. Now Deposition of Princes by the Papal Authority, and exemption of the Clergy from any obedience to them, by reason

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of their immediate subjection to the Pope, being both founded upon the same principle of injustice and usurpation, do mutually infer each other. Nay to exempt the whole Clergy from the obedience of their Natural Prince, doth actually devest him of all authority of one part of his subjects, and deprive him of one half of his Kingdom, especially in those Countries where the Clergy and Regulars are vastly numerous, as in all places where Popery obtains, or where they possess a great part of the Revenues of the Kingdom; the Secular Prince being not only forbidden to impose any Taxes upon the Clergy, or their Revenues, but also even to receive them when voluntarily offered without an express License from the Court of *Rome*. If after all this the *Romish* Emisaries will pretend to true and real Loyalty, and acknowledg their subjection to their Natural Prince, they must first own themselves to be Excommunicated persons, and lay down the name of *Roman Catholicks*. But we have reason to believe that our *English* Missionaries intend no such acknowledgment; since they have with so much pomp lately revived the Festival of St. *Thomas Becket*, who died in defence of this Trayterous Position, That the Clergy owe no Subjection to the Secular Power.

In the next place it may be observed, that the greatest part of this Bull is employed in Excommunicating and Anathematizing all those who any ways presume to intermeddle in the cognizance of Ecclesiastical matters, or interrupt the proceedings of Ecclesiastical Courts by Prohibitions, Appeals, or any Evasions of the like nature; or who give aid, advice, or consent thereto. All this is worded with such scrupulous nicety and exactness; that it is impossible to be avoided by any subtle Evasions, and then the Excommunication incurred can be taken off and absolved only by the Pope himself, except at the point of death, and then only when eminent signs of true repentance and assurance of full satisfaction are given. Notwithstanding such express prohibition and denunciation of Anathema's, it is notoriously known that all Popish Princes do intermeddle in judging Ecclesiastical Causes; that particularly in *France* the Spiritual Courts are almost wholly rendered useless and debarred from exercising their Authority by frequent Prohibitions from the Secular Court, and that in *Sicily* all Ecclesiastical Matters and Causes are decided by the sole Authority of the King of *Spain* and his Commissioners; not to mention examples and practises of the like nature in other Popish Countries. From whence it follows that by virtue of this Bull all these Princes, their Counsellors, Parliaments, Lawyers, and Adherents, together with all who procure, execute or consent to these Prohibitions and Impediments

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diments of Ecclesiastical Justice, stand Excommunicate by the Pope; and are really no Members of the Church of *Rome*.

No Priviledg or Exemption can in this case be drawn from ancient Immunities, Pragmaticks or Concordats, which the Parliament of *Paris*, so much insist on; since the Bull proceeds with a *Non obstante* to all these, and declares them Null, whosoever they oppose the Contents of the Bull. Nay, decreeth that whoever recurs to them, thereby to elude the Obligation of the Bull, shall thereby *ipso Facto* become Excommunicate, altho he should in no other case have incurred that Punishment. In vain, therefore doth the Parliament of *Paris* oppose the Liberties of the *Gallican Church*, the Pragmatick of *St. Lewis*, and Concordat of *Lewis the XI.* and *Francis* to the present Attempts of the Pope, and his Excommunication of the Marquis of *Lavardin*. For the Pope having wisely grounded his Proceedings upon the Bull *in Cæna Domini*, which annuls and abolisheth them all, the Parliament must either forego their Plea, or their pretence of retaining Communion with the Church of *Rome*. By the same Artifice the Pope hath cut off the Advocates Appeal to a future Council. For the Bull declareth that all who make, admit, favour, or countenance any such Appeal, shall incur Excommunication. Thus also the Argument of the Invalidity of the Excommunication of the Ambassador, drawn from the Omission of his Name in the Papal Instrument, falls to ground. For the Bull hath particularly provided for this Case, and decreeth that all Violators of it, of what Dignity soever, shall be as effectually Excommunicated, as if they had been particularly named in it.

If then all the Violators of this Bull, are *ipso Facto* Excommunicated; and all, or at least almost all the Popish Princes of Christendom, together with the greatest part of their Subjects, are open and manifest Violators of it, it follows that we have very false Notions of Popery, when we imagine it a large and diffusive Sect; that vast and numerous Schisms are entertained, and lay undiscerned in the Bosom of the Church of *Rome*; that the Primacy of the Pope instead of being the Center of Unity, is indeed the Fountain of Schism; and that among many Papists, there are few Catholicks. For if, as our Adversaries commonly define it, the Catholick Church be the Collection of all Christians in Communion with the particular Church of *Rome*, whosoever are Excommunicated by the Pope, cease to be in Communion with the Church of *Rome*, and consequently in their Opinion, cease to be Catholicks. They may indeed still remain Members of the truly Catholick Church; but then a true Notion of

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the Catholick Church must be allowed, and the former must be discarded. But then the Church of *England* may also put in her claim for Catholick, and the grand Argument of our Adversaries against her Reformation, will be totally dissolved. However it manifestly appears that this Bull hath shut most Papists out of the Bosom of the Church, and reduced the Church of *Rome* to very narrow Limits.

Whenever, therefore our zealous Missionaries exaggerate to us the extent of their Church, - and urge the glorious Title of Amplitude in favour of it, we may justly reject it; it not certainly appearing, who may be properly called *Roman Catholicks*, since this, and other Bulls of the like Nature, which inflict *ipso Facto* Excommunications, deprive vast numbers of Men, whole Societies, and perhaps Kingdoms, of Communion with the Church of *Rome*; or if we in any manner allow their Argument, we must first require them to subtract from their account all whom the Pope in this Bull doth Excommunicate, and thereby puts in the same Condition with *Turks*, *Infidels*, and *Hereticks*. We have one request more to them, that to facilitate the Conversion of three Kingdoms, they would obtain of the Pope an Abolition of this Bull, or at least of that Clause of it, which Excommunicates all Secular Persons who possess Church Lands. For since out of the abundance of their Generosity they have been pleased to assure to us the quiet Possession of Abby-Lands, it remains to compleat their kindness, that they set us right in the Court of *Rome*, as well as that of *Westminster*. Otherwise it will be an eternal Obstacle to the Conversion of the Possessors of these Lands, if the Curses of our Holy Father the Pope, be plentifully showered down upon them every *Maunday-Thurday*; and they must entrust their Souls to the Pope for no other end, than that he may deliver them up to the Devil.

Ex Bulla-

Ex Bullario Laertii Cherubini, Romæ 1638.

TOM. III. p. 183.

Constitutio Pauli V. 63.

EXcommunicatio & Anathematizatio quorumcunq; Hæreticorum, eorumq; fautorum ac Schismatricorum, vel Ecclesiasticam Libertatem lèdentium, aut quoquo modo dispositis in hac Bulla, de more in die Cœna Domini publicare solita, contravenientium.

Quoad omnia quasi Capitula hujus Bullæ (ultra Extravagan. 3. Pauli II. & Extravagan. 5. Sixti IV. in tit. de Pænitentia & Remissionibus) habes supra Constitut. 1. Urbani V. fol. 215. Constitut. 25. Julii II. f. 482. Constitut. 10. Pauli III. f. 522. necnon Constitut. 81. Gregorii XIII. f. 348. l. 2. Aliorum autem Bullas ejusmodi Cœnæ Domini nuncupatas volens prætermisi, his duntaxat contentus,

The Sixty third Constitution
of Paul V.

THe Excommunicati-
on and Anathema-
tization of all He-
reticks whatsoever,
and their favourers, and Schis-
maticks, or of those who vio-
late the Ecclesiastical Liberty,
or any ways infringe the Con-
tents of this Bull, which is
wont to be published on Maun-
day Thursday.

As for almost all the Chap-
ters of this Bull, (besides the
3d Extravagant of Paul II.
and the 5th Extravagant of
Sixtus IV. in the Title of Pe-
nance and Remissions) you have
them before ordained in the
first Constitution of Urban. V.
fol. 215. in the 25th Constitu-
tion of Julius II. f. 482. in the
10th Constitution of Paul III.
f. 522. and in the 81st Consti-
tution of Gregory XIII. f. 348.
lib. 2. Other Bulls of this na-
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ex quibus pro temporum conditione Romanos Pontifices aliquid immutasse cognoscatur. Non tamen postquam proxime indicandas, uti apprime necessariias, & super hujus Bullæ capitibus specia- liter editas.

ture, called Bulls in Cœna Domini, I have purposely omitted, being content with these; from which it may appear that the Popes have made some Variation in them, according to the Exigency of the times. Yet I would not omit those which follow, as being especially necessary, and particularly published upon the several Chapters of this Bull.

There is extant therefore in this Collection, a particular Edict of Nicolas III. about the 1st Section of this Bull in his 2d Constitution. Sup. fol. 143. concerning Sect. 2. there is extant, Const. 5. of Pius II. f. 290. l. 1. Circa § 4. extat Const. 7. Pii V. f. 137. l. 2. Circa § 7. extat Const. 3. Nicolai V. f. 283. l. 1. Circa § 10. extat Canon Callisti I. in c. 23. caus. 24. q. 3. Circa § 11. respectu Cardinalium extat Const. 16. Leonis X. f. 420. l. 1. & alia 93. Pii V. f. 222. l. 2. Circa § 12 extat Const. 11. Alexander VI. f. 352. Circa § 14. extat Const. 2. Martini V. f. 239 & alia 17. Innocentii VIII. f. 343. ac altera 30. Leonis X. f. 440. necnon alia 39. Clementis VII. f. 505. l. 1. & altera 19. Gregorii XIII. f. 290.

* l. 2.

I. 2. Circa § 15. multi sunt
Canones in Corpore Juris, &
extat Const. 10. Martini V.
f. 247. Circa § 19. extat
Const. 3. Urbani VI. f.
222. Et Circa § 20. extat
Const. 8. Joannis XXII. f.
174. & alia 3. Clementis VI.
f. 212. alia 13. Leonis X. f.
314. & altera 11. Pauli IV.
f. 595.

cent VIII. f. 343. and Const.
30. of Leo X. f. 440. and
Const. 39. of Clement VII. f.
505. l. 1. and Const. 19. of
Gregory XIII. f. 290. l. 2.
Concerning § 15. are many Ca-
nons in the Body of the Law,
and Const. 10. of Martin V. f.
247. Concerning § 19. is ex-
tant Const. 3. of Urban VI. f.
222. Concerning § 20. is ex-
tant Const. 8. of John XXII.
f. 174. and Const. 3. of Cle-
ment VI. f. 212. and Const. 13.
of Leo X. f. 314. and Const.
11. of Paul IV. f. 595.

Another like Excommunica-
tion usually published on Maun-
day Thursday, is extant in the
62d Constitution of our Holy
Lord Urban VIII. inf. Tom 4.

Alia hujusmodi Excommu-
nicatio in die Cœnt Domini
Promulgari solita est in S. D.
N. Urbani VIII. Const. 62.
Pastoralis infr. Tom. 4.

Paulus Episcopus, Servus Ser-
vorum Dei, ad perpetuam
rei memoriam.

Paul Bishop, Servant of the
Servants of God, in per-
petual memory of the
thing now Decreed.

PAstoralis Romani Pontifi-
cis vigilantia & solli-
citudo, cum in omni Rei-
publicæ Christianæ pace &
tranquillitate procuranda pro-
fui muneris officio assidue
versatur, tum potissimum in
Catholicæ fidei sine qua im-

THE Pastoral vigilance
and care of the Bishop
of Rome, being by the duty
of his Office continually em-
ployed in procuring by all
means the peace and tranquility
of Christendom, is more espe-
cially eminent in retaining and
possible

possibile est placere Deo, unitate atq; integritate retinenda, maxime elucet: Nimirum ut fideles Christi non sint parvuli fluctuantes, neq; circumferantur omni vento doctrinæ in nequitia hominum ad circumventionem erroris, sed omnes occurrant in unitate fidei & agnitionis Filii Dei in virum perfectum, neq; se in hujus vitæ societate & communione laedant, aut inter se alter alteri offendit, nem præbeat, sed potius in vinculo caritatis conjuncti, tanquam unius corporis membra sub Christo capite, ejusq; in terris Vicario Romano Pontifice Beatissimi Petri Successore, a quo totius Ecclesiæ unitas dimanat, augeantur in ædificatione, atq; ita divina gratia adjutrice sic præsentis vitæ quiete gaudent, ut futura quoque beatitudine persfruantur. Ob quas sane causas Romani Pontifices prædecessores nostri hodierna die, quæ anniversaria Dominicæ Cœnæ commemoratione solennis est, spiritualem Ecclesiasticæ disciplinæ gladium, & salutaria justitiae arma per ministerium summi Apostolo-

preserving the unity and integrity of Catholick Faith; without which it is impossible to please God: That so the faithful of Christ may not be as Children wavering, nor be carried about with every wind of Doctrine, by the cunning craft of men, whereby they lay in wait to deceive; but that all may meet in the unity of the Faith, and the knowldg of the Son of God unto a perfect man: That in the communion and society of this life they may not injure nor offend one another; but rather being joynd together with the bond of Charitie, as members of one body under Christ the Head, and his Vicar upon Earth the Bishop of Rome, St. Peter's Successor, from whom the unity of the whole Church doth flow, may be increased in edification, and by the assistance of the Divine Grace may so enjoy the tranquility of this present life, that they may also attain eternal happiness. For which Reasons the Bishops of Rome, our Predecessors, upon this day, which is dedicated to the Anniversary commemoration of our Lord's Supper, have been wont

latus ad Dei gloriam & animarum salutem solenniter exercere consueverunt. Nos igitur, quibus nihil optabilius est, quam fidei inviolatam integratem, publicam Partem ex Jusitiam, deo autore, tueri, vetustum & solennem hunc morem sequentes;

solemnly to exercise the Spiritual Sword of Ecclesiastical Discipline and wholsom Weapons of Justice by the Ministry of the Supreme Apostolate to the glory of God, and salvation of Souls. We therefore, desiring nothing more than by the guidance of God to preserve inviolable the integrity of Faith, publick Peace and Justice; following this ancient and solemn Custom;

§. i. Excommunicamus & anathematizamus ex parte Dei Omnipotentis, Patris & Filii & Spiritus Sancti, auctoritate quoque Beatorum Apostolorum Petri & Pauli, ac nostra, quoscunque Husistas, Vuichlephistas, Luteranos, Zuinglianos, Calvinistas, Ugonottos, Anabaptistas, Trinitarios, & a Christiana fide Apostatas, ac omnes & singulos alias Haereticos, quocunque nomine censentur, & cujuscunque sectæ existant; ac eis credentes, eorumque receptatores, fautores, & generaliter quoslibet illorum defensores; ac eorundem libros haeresin continentes, vel de Religione tractantes sine auctoritate no-

§. i. We excommunicate and anathematize in the name of God Almighty, Father, Son and Holy Ghost, and by the authority of the Blessed Apostles Peter and Paul, and by our own, all Husites, Wiclephists, Lutherans, Zuinglians, Calvinists, Hugonots, Anabaptists, Trinitarians, and Apostates from the Christian Faith, and all other Hereticks by whatsoever name they are called, and of whatsoever Sect they be: as also their Adherents, Receivers, Favourers, and generally any Defenders of them; together with all who without our Authority, or that of the Apostolick See, knowingly read, keep, print, or any ways for any cause whatsoever, pub-

stra

stra & Sedis Apostolicæ scienter legentes aut retinentes, imprimentes, seu quomodoli-
let defendantes, ex quavis causa publice vel occulte, quovis ingenio vel colore ; necnon Schismáticos & eos qui se a nostra & Romani Pontificis pro tempore existentis obedientia pertinaciter subtrahunt vel recedunt.

§ 2. Item , Excommunicamus & anathematizamus omnes & singulos, cuiuscunque status, gradus, seu conditionis fuerint, Universitates Collegia & Capitula , quo-
cunque nomine nuncupen-
tur, interdicimus, ab ordina-
tionibus seu mandatis nostris ac Romanorum Pontificum pro
tempore existentium ad Uni-
versale futurum Concilium
appellantem; necnon eos quo-
rum auxilio vel favore appelle-
latum fuerit.

§ 3. Item , Excommuni-
catus & anathematizamus omnes Piratas, Cursarios ac Latrunculos Maritimos, dis-
currentes Mare nostrum , præcipue a Monte Argenta-
rio usque ad Terracinam, ac omnes eorum fautores, recep-
tatores & defensores.

*likly or privately on any pre-
text or colour defend their
Books containing Heresie , or
treating of Religion ; as also
Schismaticks , and those who
withdraw themselves , or re-
cede obstinately from the obe-
dience of us, or the Bishop of
Rome for the time being.*

§ 2. Further , We excom-
municate and anathematize all
and singular , of whatsoever
station, degree or condition
they be ; and interdict all
Universities , Colledges and
Chapters, by whatsoever name
they are called ; who appeal
from the Orders or Decrees of
Us, or the Popes of Rome
for the time being to a future
General Council ; and those by
whose aid and favour the Ap-
peal was made.

§ 3. Further , We excom-
municate and anathematize all
Pirates, Corsairs and Robbers
by Sea, roving about our Sea
chiefly from Mount Argenti-
ere to Terracina , and all
their Abettors, Receivers and
Defenders.

§ 4. Item ,

§ 4. Item, Excommunicamus & anathematizamus omnes & singulos, qui Christianorum quorumcunq; navibus tempestate, seu in transversum (ut dici solet) jactatis, vel quoquo modo naufragium passis, seu in ipsis navibus, sive ex eisdem ejecta in Mare, vel in littore inventa, cujuscunque generis bona, tam in nostris, Tyrrheni & Adriatici, quam in cæteris cuiusque Maris regionibus & littoribus, surripuerint ; ita ut nec ob quodcumque Priviliegium, Consuetudinem, aut longissimi etiam immemorabilis temporis possessionem, seu alium quemcunque praetextum excusari possint.

§ 5. Item, Excommunicamus & anathematizamus omnes qui in terris suis nova Pedagia seu Gabellas, praeterquam in casibus sibi a jure, seu ex speciali sedis Apostolicae licentia permisis, impunent vel augent, seu imponent vel augeri prohibita exi-

gunt.

§ 4. Further, We excommunicate and anathematize all and singular, who when the Ships of any Christians are either driven out of the way by Tempest, or any ways suffer shipwrack, convey away any Goods of what kind soever, either in the Ships themselves, or cast out of the Ships into the Sea, or found on the Shore, as well in our Tyrrhenian and Adriatick Seas, as in any other Divisions of Shores of all Seas whatsoever ; so that they shall not be excused by any Privilidge, Custom, or possession of time immemorial, or any other pretext whatsoever.

§ 5. Further, We excommunicate and anathematize all who impose or augment any new Tolls or Gabells in their Dominions, except in cases permitted to them by Law, or by especial leave of the Apostolick See ; or, who exact such Taxes forbidden to be imposed or augmented.

§ 6. Further, We excommunicate and anathematize all Forgers of Apostolick Letters, even in form of a Brief, and Brevis,

Item, Excommunicamus & anathematizamus omnes falsarios literarum Apostolicarum, etiam in forma-

Brevis, ac Supplicationum, Gratiam vel Justitiam concernentium, per Romanum Pontificem vel S. R. E. Vicecancellarios seu gerentes vices eorum, aut de mandato ejusdem Pontificis signatarum, necnon falso publicantes litteras Apostolicas, etiam in forma Brevis, & etiam falso signantes Supplications hujusmodi sub nomine Romani Pontificis seu Vicecancellarii, aut gerentium vices predicatorum.

§ 7. Item; Excommunicamus & anathematizamus omnes illos, qui ad Saracenos, Turcas, & alias Christiani nominis hostes, & inimicos, vel Hæreticos per nostras vel hujus Sanctæ Sedis sententias expresse vel nominatim declaratos deferunt seu transmittunt Equos, Arma, Ferrum, filum Ferri, Stannum, Chalybem, omniaque Metalorum genera atque Bellica Instrumenta, Lignamina, Canapem, Funes, tam ex ipso Canape quam alia quacunque materia, & ipsam materiam, aliaque hujusmodi, quibus Christianos & Catholicos impugnant; necnon illos qui

of Supplications respecting Indulgence or Justice, signed by the Pope of Rome, or by the Vice-chancellours of the Holy See of Rome, or by their Deputies, or by the command of the said Pope; as also those who falsely publish the Apostolick Letters, even in form of a Brief; and those who falsely sign such Supplications in the name of the Pope of Rome, or the Vice-chancellor, or their Deputies.

§ 7. Further, We excommunicate and anathematize all those, who carry or transmit to the Saracens, Turks, and other Enemies and Foes of the Christian Religion, or to those who are expressly and by name declared Hereticks by the Sentence of us, or of this Holy See, Horses, Arms, Iron, dust of Iron, Tin, Steel, and all kind of Metals, and Warlike Instruments, Timber, Hemp, Ropes made as well of Hemp as of any other matter, and that matter whatsoever it be, and other things of this nature, which they make use of to the prejudice of Christians and Catholicks; as also those who per

per se vel per alios de rebus statum Christianæ Reipublicæ concerentibus, in Christianorum perniciem & damnum ipsos Turcas & Christianæ Religionis inimicos, nec non Hæreticos, in damnum Catholicæ Religionis, certiores faciunt, illisque ad id auxilium consilium vel favorem quomodolibet præstant. Non obstantibus quibuscumq; Privilegiis, quibusvis Personis, Principibus, Rebus-publicis, per Nos & Sedem prædictam hactenus concessis, de hujusmodi prohibitione expressam mentionem non facientibus.

§ 8. Item, Excommunicamus & anathematizamus omnes impedientes seu invadentes eos, qui viætulia seu alia ad usum Romanæ Curiae necessaria adducunt, ac etiam eos qui ne ad Romanam Curiam adducantur vel afferantur prohibent, impediunt seu perturbant, seu hæc facientes defendant per se vel per alios, cujuscunque fuerint ordinis, præminentie, conditionis & status, etiamsi Pontificali seu Regali aut alia quavis Ecclesiastica vel mun-

by themselves or others give intelligence of matters relating to the State of Christendom to the Turks and Enemies of the Christian Religion to the hurt and prejudice of Christians, or to Hereticks to the prejudice of the Catholick Religion, or who any ways afford to them counsel, assistance or favour; notwithstanding any Privileges hitherto granted by Us and the aforesaid See to any Persons, Princes or Commonwealths; wherein express mention is not made of this prohibition.

§ 8. Further, We excommunicate and anathematize all hindering or invading those, who bring Provisions, or any other things necessary, for the use of the Court of Rome; as also those who forbid, hinder or obstruct the bringing or conducting of them to the Court of Rome; or who abet the doers of these things either by themselves, or by others; of whatsoever order, preminence, condition or quality they be, even although they be Bishops or Kings, or inver-

dana præfulgeant dignitate.

Æd with any other Ecclesiastical or Secular Dignity.

§ 9. Item, Excommunicamus & anathematizamus omnes illos, qui ad sedem Apostolicam venientes, & recedentes ab eadem, sua vel aliorum opera interficiunt, mutilant, spoliant, capiunt, detinent; necnon illos omnes qui jurisdictionem ordinariam vel delegatam a nobis vel nostris Judicibus non habentes, illam sibi temere vendicantes, similia contra morantes in eadem Curia audent perpetrare.

§ 9. Farther, We excommunicate and anathematize all those who kill, maim, spoil, apprehend or detain by themselves, or by others, those who come to the Apostolick See, or return from it; as also all those who having no ordinary jurisdiction, nor any Delegated by Us or our Judges, rashly challenging it to themselves, presume to commit any like actions against those who reside at the Court of Rome.

§ 10. Item, Excommunicamus & anathematizamus omnes interficientes, mutilantes, vulnerantes, detinentes, capientes seu deprædantes Romipetas seu Perigrinos ad Urbem causa Devotionis seu Peregrinationis accedentes, & in ea morantes, vel ab ipsa recedentes, & in his dantes auxilium, consilium, vel favorem.

§ 10. Farther, We excommunicate and anathematize all who kill, maim, wound, detain, apprehend, or rob Travellers to Rome, or Pilgrims for the sake of Devotion or Pilgrimage going to that City, staying in it, or returning from it; and those who give aid, counsel or favour in these cases.

§ 11. Item, Excommunicamus & anathematizamus omnes interficientes, vulnerantes, mutilantes, percutientes, capientes, carcerantes, detinentes, vel hostiliter

§ 11. Further, We excommunicate and anathematize all who slay, wound, maim, strike, apprehend, imprison, detain, or in hostile manner pursue the Cardinals of the Holy Church insequentes

insequentes S. R. E. Cardinales, ac Patriarchas, Archiepiscopos, Episcopos, Sedisq; Apostolicae Legatos vel nuncios, aut eos a suis Diaecesis, Territorii, Terris, seu Dominiis ejientes, necnon ea mandantes vel rata habentes, seu præstantes in eis auxilium, consilium, vel favorem.

§ 12. Item, Excommunicamus & anathematizamus omnes illos, qui per se vel per alios, personas Ecclesiasticas quascunque, vel seculares res ad Romanam Curiam super eorum causis & negotiis recurrentes, ac illa in eadem Curia prosequentes aut procurantes, negotiorumque gestores, advocatos, procuratores & agentes, seu etiam Auditores vel Judices super dictis causis vel negotiis deputatos, occasione causarum vel negotiorum hujusmodi, occidunt, seu quoquo modo percutiunt, bonis spoliant; seu qui per se vel per alios, directe vel indirecte delicta hujusmodi committere, exequi vel procurare, aut in eisdem auxilium, consilium vel favorem præstare non verentur, cujuscunque

of Rome, and Patriarchs, Archbishops, Bishops, Legats, or Nuncios of the Apostolick See; or those who drive them out of their Territories, Diocesses, Lands or Dominions; or those who command or allow these things to be done, or give aid, counsel and favour to them.

§ 12. Further, We excommunicate and anathematize all those, who by themselves or by others slay, or any ways strike or despoil any Ecclesiastical or Secular Persons having recourse to the Court of Rome for their Causes and Affairs, and prosecuting and managing them in the said Court, or even the Auditors or Judges deputed for the hearing and managing of the said Causes and Affairs, upon occasion of these Causes and Affairs: as also those who by themselves or by others directly or indirectly presume to act or procure the said Crimes, or to give aid, counsel or favour to them, of whatsoever preheminence or dignity they be.

præminentia & dignitatis
fuerint.

§ 13. Item, Excommunicamus & anathematizamus omnes tam Ecclesiasticos quam Seculares, cuiuscunque dignitatis, qui prætexentes frivolam quandam appellatiōnem a gravamine vel futura executione literarum Apostolicarum etiam in forma Brevis, tam gratiam quam justitiam concernentium, necnon citationum, inhibitionum, sequestrorum, monitoriorum, processuum, executorialium, & aliorum Decretorum, a Nobis & Sede prædicta seu Legatis, Nunciis Præsidentibus, Palatiū nostri & Cameræ Apostolicæ Auditoribus, Commissariis, aliisque Judicibus & delegatis Apostolicis emanatorum, & quæ pro tempore emanaverint, aut alias ad Curias Sæculares & Laicam potestatem recurront, & ab ea instantे etiam Fisci Procuratore & Advocate, appellations hujusmodi admitti, ac literas, citationes, inhibitiones, sequestra, monitoria, & alia prædicta, capi & retineri faciunt. Quive illa simpliciter, vel sine

§ 13. Further, We excommunicate and anathematize all those, as well Ecclesiasticks as Seculars, of whatsoever dignity they be, who under pretence of a certain frivilous appeal from the injustice or future execution of the Apostolick Letters, even in form of a Breve, respecting as well indulgence as justice, as also from the injustice and future execution of Citations, Inhibitiones, Sequestrations, Monitories, Processes, Executorials and other Decrees, issuing out, or which shall at any time issue out from Us, and the aforesaid See, or our Legates, Nuncios, or Presidents, from the Auditors of our Palace and Apostolick Chamber, from our Commissaries, and other Apostolick Judges and Delegates: as also those, who any other ways have recourse to Secular Courts, and the Lay Power; and who cause such Appeals to be admitted by the Secular Courts, even although the Procurator and Advocate of the Exchequer shoud require it; or who cause the eorum.

eorum beneplacito & consensu vel examine executioni demandari, aut ne Tabelliones & Notarii super hujusmodi literarum & processuum executione, instrumenta vel acta conficeret, aut confessa parti cuius interest, tradere debeant, impediunt vel prohibent, ac etiam partes seu eorum agentes, consanguineos, affines, familiares, notarios, executores, & sub-executores literarum, citationum, monitoriorum, & aliorum praedictorum capiunt, percutiunt, vulnerant, carcerant, detinent, ex Civitatibus, Locis, & Regnis ejiciunt, bonis spoliant, perterre faciunt, concutiunt & comminantur per se vel per alium seu alios, publice vel occulte; quive alias quibusvis eorum negotiis prosequendis seu gratis vel literis impetratis ad Romanam Curiam accedant, aut recursum habeant, seu gratias ipsas vel literas a dicta Sede impetrant seu impetratis utantur, directe vel indirecte prohibere, statuere seu mandare,

aforesaid Letters, Citations, Inhibitions, Sequestrations, Monitories, &c. to be seized or retained; or those who hinder or forbid the said Letters to be put in execution, either simply, or without their good-will, consent or examination; or who hinder or forbid Scriverers or Notaries from making or delivering when made to the Parties concerned any Instruments or Acts concerning the execution of these Letters and Processes; or who apprehend, strike, wound, imprison, detain, drive out of Cities, Places and Kingdoms, despoil of their Goods, terrify, vex and threaten, either by themselves or by others, publickly or privately, the Parties, or their Agents, Kindred on both sides, their Friends, Notaries, the Executors or Sub-executors of the said Letters, Citations, Monitories, &c. or who any other way presume directly or indirectly to forbid, ordain and command, any Persons in general or in particular, to betake themselves, or have recourse to the See of Rome to prosecute their Affairs of any kind, or to obtain Indul-

vel

vel eas apud se aut Notarios
seu Tabelliones, vel alias
quomodolibet retinere præ-
sumunt.

*gences or Letters, or who for-
bid them to obtain the said In-
dulgences, or to make use of
them when obtained of the said
See; or who presume to retain
the said Indulgences in their
own hands, or in the hands of
a Notary or a Scrivener, or
any other way.*

§ 14. Item excommunicamus & anathematizamus omnes & singulos, qui per se vel alios, auctoritate propria ac de facto, quarumcunq; exemptionum vel aliarum gratiarum & literarum Apostolica- rum prætextu, beneficiales, & decimarum, ac alias cau- fas spirituales ac spiritualibus annexas, ab Auditoribus & Commissariis nostris, aliisq; Judicibus Ecclesiasticis avo- cant; illarumve cursum & audientiam; ac personas, ca- pitula, Conventus, Collegia, causas ipsas prosequi volentes impediunt ac se de illarum cognitione tanquam Judices interponunt. Quive partes auctrices, quæ illas committi fecerunt & faciunt, ad revo- candum & revocari facien- dum citationes vel inhibitio- nes aut alias literas in eis de- cretas, & ad faciendum vel

*9. 14. Further we Excom-
municate and Anathematize all
and singular, who by themselves
or by others, by their own Au-
thority and de facto, under
pretence of any exemptions, or
any other Apostolick Indulgen-
ces and Letters, take away the
cognizance of Benefices, and
Tithes, and other spiritual
Causes, or annexed to spirituals
from our Auditors and
Commissaries, and other Eccle-
siastical Judges; and hinder
the proceeding and audience of
them, and the Persons, Chap-
ters, Convents, Colledges, de-
siring to prosecute the said Ca-
uses; or who intrude themselves
as Judges in the Cognizance of
them; or who by order, or any
other way compel the Plaintiffs
to withdraw, or cause to be
withdrawn, their Citations, or
Inhibitions, or any other Let-
ters decreed in the spiritual
con-*

consentiendum eos contra quos tales inhibitiones emananrunt a censuris & paenit in illis contentis absolvi , per statutum vel alias compellunt ; vel executionem literarum Apostolicarum seu ex ecutorialium , processuum ac decretorum prædictorum quomodolibet impediunt , vel suum ad id favorem , consilium aut assensum præstant , etiam prætextu violentiae prohibenda , vel aliarum prætensionum , seu etiam , donec ipsi ad nos informandos , ut dicunt , supplicaverint aut supplicari ficerint ; nisi supplicationes hujusmodi coram Nobis & sede Apostolica legitime prosequantur , etiam si talia committentes fuerint Præsidentes Cancelliarum , Consiliorum , Parlamento rum , Cancellarii , Vice-cancellarii , Consiliarii , ordinarii vel extraordinarii quorumcunq; Principum Sæcularium ; etiam si Imperiali , Regali , Ducali , vel alia quacunq; præfulgeant dignitate ; aut Archiepiscopi , Episcopi , Ab bates , Commendatarii seu Vicarii fuerint .

Court ; and the Defendants , against whom such Inhibitions were issued out , to procure , or consent to be absolved from the Censures or Punishments contained in them ; or who any ways hinder the execution of Apostolick Letters , Executorials , Processes and Decrees aforesaid ; or give their allowance , counsel , or assent to it , even under pretence of hinder ing violence , or any other pretexts whatsoever , or even until they shall Petition us , or cause us to be Petitioned for our better information , as is commonly pretended , unless they prosecute such Petitions before us and the Apostolick See in lawful form ; even although those who commit such things should be Presidents of Chanceries , Councils , or Parlia ments , Chancellors , Vice chancellors , ordinary or extra ordinary Counsellors of any secular Princes , (whether they be Emperors , Kings , Dukes , or any other dignity) or Archbishops , Bishops , Abbots , Com mendataries or Vicars .

§ 15. Quive ex eorum pretenso officio, vel ad instantiam partis, aut aliorum quorumcunq; personas Ecclesiasticas, Capitula, Conventus, Collegia Ecclesiarum quarumcunq; coram se ad suum Tribunal, Audientiam, Cancellariam, Consilium, vel Parlamentum, præter juris Canonici dispositionem, trahunt, vel trahi faciunt vel procurant, directe vel indirecte, quovis quæsito colore; nec non qui statuta, ordinationes, constitutiones, pragmaticas, seu quævis alia decreta in genere vel in specie, ex quavis causa & quovis quæsito colore, ac etiam prætextu cuiusvis consuetudinis & privilegii, vel alias quomodolibet fecerint, ordinaverint & publicaverint, vel factis & ordinatis usi fuerint, unde libertas Ecclesiastica tollitur, seu in aliquo læditur vel deprimitur, aut alio quovis modo restringitur, seu nostris & dictæ sedis, ac quarumcunq; ecclesiarum juribus quomodolibet directe vel indirecte, tacite vel expresse præjudicatur.

§. 15. *Also those who under pretence of their Office, or at the instance of any party, or of any others, draw, or cause and procure to be drawn, directly, or indirectly, upon any pretext whatsoever, Ecclesiastical Persons, Chapters, Convents, Colledges of any Churches, before them to their Tribunal, Audience, Chancery, Counsel, or Parliament, against the Rules of the Canon-Law; as also those who for any cause, or under any pretext, or by pretence of any Custom or Priviledg, or any other way, shall make, enact, and publish any Statutes, Orders, Constitutions, Pragmaticks, or any other Decrees in general or in particular; or shall use them when made and enacted; whereby the Ecclesiastical Liberty is violated, or any ways injured or depressed, or by any other means restrained; or whereby the Rights of us and of the said See, and of any other Churches, are any way directly or indirectly, tacitely or expressly prejudged.*

§ 16. Necnon qui Archiepiscopos, Episcopos, aliosq; superiores & inferiores Prælatos, & omnes alios quocunq; Judices Ecclesiasticos ordinarios quomodolibet hac de causa directe vel indirecte, carcerando vel molestando eorum agentes, procuratores, familiares necnon consanguineos & affines, aut alias impediunt, quo minus jurisdictione sua Ecclesiastica contra quoscunq; ufantur, secundum quod Canones & sacræ constitutiones Ecclesiasticæ, & decreta Conciliorum Generalium, & præsertim Tridentini, statuunt; ac etiam eos qui post ipsorum ordinariorum ac etiam ab eis delegatorum quorumcunq; sententias & decreta, aut alias fori ecclesiastici judicium eludentes, ad Cancellarias & alias Curias seculares recurront, & ab illis prohibitions & mandata etiam pænalia, ordinariis aut delegatis prædictis decerni, & contra illos exequi procurant; eos quoq; qui hæc decernunt & exequuntur, seu dant auxilium, consilium, patrocinium & favorem in eisdem.

§ 16. Also those who upon this account directly or indirectly hinder Archbishops, Bishops, and other superior and inferior Prelates, and all other ordinary Ecclesiastical Judges whatsoever by any means, either by imprisoning or molesting their Agents, Proctors, Domesticks, kindred on both sides, or by any other way, from exerting their Ecclesiastical jurisdiction against any persons whatsoever, according as the Canons and sacred Ecclesiastical Constitutions and Decrees of General Councils, and especially that of Trent, do appoint; as also those who after the sentence and decrees of the Ordinaries themselves, or of those delegated by them, or by any other means eluding the judgment of the Ecclesiastical Court, have recourse to Chanceries or other secular Courts, and procure thence Prohibitions and even Penal Mandates to be decreed against the said Ordinaries and Delegates and executed against them; also they who make and execute these Decrees, or who give aid, counsel, countenance or favour to them.

§ 17. Quive jurisdictiones seu fructus, redditus & proventus ad nos & sedem Apostolicam, & quascunq; Ecclesiasticas personas ratione Ecclesiarum, Monasteriorum & aliorum beneficiorum Ecclesiasticorum pertinentes usurpant, vel etiam quavis occasione vel causa sine Romani Pontificis vel aliorum ad id legitimam facultatem habentium expressa licentia sequestrant.

§ 18. Quive collectas, decimas, talleas, praestantias & alia onera Clericis, Prælatis & aliis personis Ecclesiasticis, ac eorum & Ecclesiarum, Monasteriorum & aliorum beneficiorum Ecclesiasticorum bonis, illorumve fructibus, redditibus & proventibus hujusmodi, absque simili Romani Pontificis speciali & expressa licentia imponunt, & diversis etiam exquisitis modis exigunt, aut sic imposita a sponte dantibus & concedentibus recipiunt. Necnon qui per se vel alios directe vel indirecte prædicta facere, exequi vel procurare, aut in eisdem auxilium, consilium vel favo-

§ 17. Also those who usurp any Jurisdictions, Fruits, Revenues and Emoluments belonging to Us and the Apostolick See, and any Ecclesiastical persons upon account of any Churches, Monasteries, or other Ecclesiastical benefices; or who upon any occasion or cause sequester the said Revenues without the express leave of the Bishop of Rome or others having lawful power to do it.

§ 18. Also those who without the like special and express licence of the Pope of Rome impose Tributes, Tents, Talleys, Subsidies, and other Charges upon Clergy-men, Prelates, and other Ecclesiastical persons, and the Goods, Fruits, Revenues and Emoluments of them and of the Churches, Monasteries, and other Ecclesiastical Benefices; and exact them by divers artifices, or even receive them so imposed from the Clergy, although they should of their own accord grant and give them: Also those who by themselves or others directly or indirectly fear not to do, execute or procure the said things,

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rem præstare non verentur, cujuscunq; sint præminentiae, dignitatis, ordinis, conditionis aut status, etiam si Imperiali aut Regali fulgeant dignitate; seu Principes, Duces, Comites, Barones, & alii Potentatus; quicunq; etiam Regnis, Provinciis, Civitatibus & Terris quoquomodo Præsidentes, consiliarii & Senatores, aut quavis etiam Pontificali dignitate insigniti. Innovantes decreta super his per Sacros Canones, tam in Lateranensi novissime celebrato, quam aliis Conciliis generalibus edita, etiam cum censuris & pænis in eis contentis.

§ 19. Item, Excommunicamus & anathematizamus omnes & quoscunque Magistratus & Judices, Notarios, Scribas, Executores, Subexecutores quomodolibet se interponentes in causis capitalibus seu criminalibus contra Personas Ecclesiasticas, illas processando, banniendo, seu sententias contra illas profiendo vel exequendo sine speciali, specifica & expressa hujus Sanctæ Sedis Apostolicae licentia; quique ejusmodi li-

or to give aid, counsel or favour to them; of whatsoever preheminence, dignity, order, condition or quality they be, although they be Emperors, or Kings, or Princes, Dukes, Earls, Barons, and other Presidents whatsoever, even Presidents of Kingdoms, Provinces, Cities and Territories, Counsellors, and Senators, or invested even with any Pontifical Dignity. Renewing the Decrees set forth concerning these Matters by the Sacred Canons, as well in the last Council of Lateran, as in other General Councils, together with the Censures and Punishments contained in them.

§ 19. Further, We excommunicate and anathematize all and every Magistrates and Judges, Notaries, Scribes, Executors, Subexecutors, any ways intruding themselves in capital or criminal causes against Ecclesiastical Persons by processing, banishing, or apprehending them, or pronouncing or executing any sentences against them, without the special, particular and express licence of this Holy Apostolical See; also those who extend

centiam ad Personas & casus non expressos extendunt, vel alias illa perperam abutuntur, etiamsi talia committentes fuerint Consiliarii, Senatores, Præsidentes, Cancellarii, Vice-cancellarii, aut quovis alio nomine nuncupati.

§ 20. Item, Excommunicamus & anathematizamus omnes illos, qui per se seu alios, directe vel indirecte, sub quoconq; titulo seu colore invadere, destruere, occupare & detinere præsumperint, in totum vel in partem Almam Urbem, Regnum Sicilie, Insulas Sardinie, & Corsice, Terras circa Pharam, Patri monium B. Petri in Tuscia, Ducatum Spoletanum, Comitatum Venaysinum, Sabinensem, Marchie, Anconitanæ, Massæ, Trebariae, Romandiolæ, Campaniæ, & Maritimæ Provincias, illarumque Terras & loca, ac Terras specialis commissionis Arnulforum, Civitatesque nostras Bononi am, Cæsenam, Ariminum, Beneventum, Perusium, Avenionem, Civitatem Castelli, Tuderum, Ferrariam, Comacium, & alias Civitates, Terras & loca, vel jura ad ip-

such licences to Persons or Causes not expressed, or any other way unjustly abuse them; al though the Offenders should be Counsellors, Senators, Presidents, Chancellours, Vice-chancellours, or entitled by any other name.

§ 20. Farther, We excommunicate and anathematize all those, who by themselves, or by others, directly or indirectly, under any title or colour whatsoever shall presume to invade, destroy, seize and detain, in whole or in part, the City of Rome, the Kingdom of Sicily, the Islands of Sardinia and Corsica, the Territories about Faro, St. Peter's Patri mony in Tuscany, the Duke dom of Spoleto, the County of Venoso, and Sabinum, Marca di Ancona, Massa, Trebaria, Romandiola, Campania, and the Maritime Provinces, and their Territories and Places, and the Lands held in special commission by the Arnulfii, and our Cities of Bononia, Cæsena, Ariminum, Beneventum, Citta di Castello, Todi, Ferrara, Comaclo, and other Cities, Lands and Places and Rights belonging to the fam
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sam Romanam Ecclesiam pertinencia, dictæq; Romanæ Ecclesiæ mediate vel immediate subjecta, necnon supremam jurisdictionem in illis, Nobis & eidem Romanæ Ecclesiæ competentem, de facto usurpare, perturbare, retinere & vexare variis modis præsumunt, necnon adherentes, fautores, & defensores eorum, seu illis auxilium, consilium vel favorem quomodo libet præstantes.

§ 21. Volentes præsentes nostros Processus, ac omnia & quæcunque his literis contenta, quoique alii hujusmodi processus a Nobis aut Romano Pontifice pro tempore existente fiant aut publicentur, durare suosque effectus omnino sortiri.

§ 22. Cæterum a prædictis sententiis nullus per aliud quam per Romanum Pontificem, nisi in mortis articulo constitutus, nec etiam tunc, nisi de stando Ecclesiæ mandatis & satisfaciendo cautione præstita, absolvit possit, etiam prætextu quarumvis facultatum & indultorum quibuscumque personis Ecclesiasticis, secularibus, &

Church of Rome, and subje cled mediately or immediately to the said Church of Rome; also those who presume by divers means to usurp, disturb, detain, and vex the supreme Jurisdiction of the said Domi nations belonging to Us and the Church of Rome; also their Adherents, Favourers and Defenders, or those who any way give assistance, counsel or favour to them.

§ 21. Willing that our present Processes, and all and every thing contained in these Letters, continue in force, and be put in execution; till other Processes of this kind be made and published by Us and the Pope of Rome for the time being.

§ 22. In fine, none may be absolved from the aforesaid Censures by any other than by the Pope of Rome, unless he be at the point of death, nor even then, unless he giveth caution to stand to the commands of the Church, and give satisfaction. In all other cases none shall be absolved, not even under pretence of any Faculties or Indulgences grant quo-

quorumvis Ordinum, etiam Mendicantium, & Militarium, regularibus, etiam Episcopali vel alia majori dignitate praeditis, ipsisque Ordinibus & eorum Monasteriis, Conventibus & Domibus ac Capitulis, Collegiis, Confraternitatibus, Congregationibus, Hospitalibus, & locis pii, necnon Laicis, etiam si Imperiali, Regali, & alia mundana excellentia fulgentibus, per Nos & dictam Sedem ac cuiusvis Concilii decreta, verbo, literis, aut alia quacunque Scriptura in genere & in specie concessorum & innovatorum, ac concedendorum & innovandorum.

§ 23. Quod si forte aliqui contra tenorem praesentium talibus excommunicatione & anathemate laqueatis, vel eorum alicui absolutionis beneficium impendere de facto praesumpserint, eos excommunicationis sententia innovamus, gravius contra eos spiritualiter & temporaliter, prout expedire noverimus, processuri.

ed and renewed by Us and the said See, and the Decrees of any Council, by Words, Letters, or any other Writing, in general or in particular, to any Persons Ecclesiastical, Secular, and Regular of any Orders, even of the Mendicant and Military Orders, or to any Persons invested with Episcopal, or any greater Dignity, and to Orders themselves and their Monasteries, Convents, Houses and Chapters, to Colleges, Confraternities, Congregations, Hospitals, and Pious Places, as also to Laymen, although they should be Emperors, Kings, or eminent in any other secular Dignity.

§ 23. *If by chance any shall against the tenor of these Presents, de facto, presume to bestow the benefit of Absolution upon any such involved in excommunication and anathema, or any of them; we include them in the sentence of Excommunication, and shall afterwards proceed more severely against them both by spiritual and temporal Punishments, as we shall think most convenient.*

§ 24.

§ 24. Declarantes ac protestantes quamcunq; absolutionem, etiam si solenniter per Nos faciendam, prædictos excommunicatos sub præsentibus comprehensos, nisi prius a præmissis cum vero proposito similia ulterius non committendi, desisterint, ac quoad eos, qui contra ecclesiasticam libertatem, ut præmittitur, statuta fecerint, nisi prius statuta, ordinationes, constitutiones, pragmáticas, & decreta hujusmodi publice revocaverint, & ex Archivis seu Capitularibus, locis aut libris, in quibus annotata reperiuntur, deleri & cassari, ac Nos de revocatione hujusmodi certiores fecerint, eos non comprehendere, nec eis aliter suffragari; quinetiam per hujusmodi absolutionem, aut quoscunque alias actus contrarios tacitos vel expressos, ac etiam per patientiam & tolerantiam nostram vel Successorum nostrorum, quanto cunq; tempore continuatam, præmissis omnibus & singulis, ac quibuscunq; iuribus Sedis Apostolice ac Sanctæ Romanae Ecclesiæ undecunq; & quandocunq; quæsitis, vel

§ 24. Declaring and protesting that no Absolution, altho solemnly made by Us, shall comprehend, or any other way avail the aforesaid excommunicated Persons comprehended under these present Letters; unless they desist from the premisses with a firm purpose, of never committing the like thing; nor those, who, as was before said, have made Statutes against the Ecclesiastical Liberty; unless they first publickly revoke these Statutes, Orders, Constitutions, Pragmaticks and Decrees, and cause them to be blotted and expunged out of the Archives, Rolls, and Registers wherein they are preserved, and farther certify Us of this revocation: moreover, that by any such Absolution, or any other contrary Acts, tacit or express, or even by the connivance and toleration of Us and our Successours for how long time soever continued, none nor any of the Premisses, nor any Right of the Apostolick See and Holy Church of Rome howsoever and whensoever obtained, or to be obtained, can or ought to be prejudged or receive any prejudice.

quærendis nullatenus præjudicari posse aut debere.

§ 25. Non obstantibus privilegijs, indulgentiis, indultis, & literis Apostolicis generalibus vel specialibus supradictis, vel eorum alicui, seu aliquibus aliis cujuscunque ordinis, status vel conditio-
nis, dignitatis & preeminen-
tiæ fuerint, etiam si, ut præ-
mittitur, Pontificali, Imperi-
ali, Regali, seu quavis Eccle-
siastica & mundana præful-
geant dignitate, vel eorum
Regnis, Provinciis, civitati-
bus seu locis a prædicta Sede
ex quavis causa etiam per
viam contractus aut remune-
rationis, & sub quavis alia
forma & tenore, ac cum qui-
busvis clausulis, etiam dero-
gatoriarum derogatoriis con-
cessis, etiam continentibus
quod excommunicari, ana-
thematizari vel interdici non
possint, per literas Apostolicas
non facientes plenam & ex-
pressam ac de verbo ad ver-
bum de indulto hujusmodi,
ac de ordinibus, locis, nomi-
nibus propriis, cognominibus
& dignitatibus eorum men-
tionem, necnon consuetudi-
nibus, etiam immemorabili-

§ 25. Notwithstanding any Priviledges, Indulgences, Grants, and Apostolick Letters general or special, granted by the Holy See to any of the aforesaid Persons, or any one of them, or any others, of whatsoever order, quality or condition, dignity and pre-eminence they be; although, as was before said, they should be Bishops, Emperours, Kings, or eminent in any other Ecclesiastick or Secular Dignity, or to their Kingdoms, Provinces, Cities, and Dominions, for any cause whatsoever, even by way of contract or reward, and under any other form and tenor, and with any Clauses whatsoever, even derogatory of those which should derogate from them; or even containing that the said Persons or Places shall not be excommunicated, anathematized or interdicted by any Apostolick Letters, which do not make full and express mention and exact repetition of the said Grant, and of the Orders, Places, Proper names, Surnames and Dignities of the said Persons; as also notwithstanding,

bus, ac præscriptionibus quantumcunq; longissimis, & aliis quibuslibet observantias scriptis vel non scriptis, per quæ contra hos nostros Processus ac sententias, quo minus includantur in eis, se juvare valeant ac tueri. Quæ omnia quoad hoc, eorum omnium tenores, ac si ad verbum, nihil penitus omisso, inserventur, præsentibus pro expressis habentes penitus tollimus, & omnino revocamus: cæterisque contrariis quibuscunque.

standing all Customs, even immemorial, and Prescriptions, how long soever, and any other Observances written or not written, by which the said Persons may help and defend themselves against these our Processes and Censures from being included in them. All which Grants, as far as relates to this matter, and the whole tenor of them, accounting them expressed in these Presents as if they had been verbatim inserted, nothing omitted, we utterly abolish and wholly revoke; and notwithstanding any other Pleas which may be alledged to the contrary.

§ 26. But that these our present Processes may more easily come to the knowledge of all Persons; We have caused the Papers and Parchments containing the Processes themselves to be affixed in the City to the doors of the Church of St. John Lateran, and of the Church of the Prince of the Apostles; that those whom these Processes concern, may pretend no excuse or alledge ignorance, as if they had not come to their knowledge; since it is not probable, that should

id remanere incognitum, remain unknown, which is so
quod tam patenter omnibus openly published to all men.
publicatur.

§ 27. Insuper ut Processus
ipſi & præſentes literæ, ac
omnia & singula in eis con-
tentæ, eo fiant notiora, quo
in plerisque Civitatibus & lo-
cis fuerint publicata; uni-
versis & singulis Patriarchis,
Primatibus, Archiepiscopis,
Episcopis, & locorum Ordina-
rii, & Prælatiſ ubilibet
conſtitutis, per haec ſcripta
committimus, & in virtute
sanctæ obedientiæ diſtriictæ
præcipiendo mandamus; ut
per ſe vel per alium ſeu alios
præſentes literas, poſtquam
eas receperint, ſeu earum ha-
buerint notitiam, ſemel in
anno, aut, ſi expedire vide-
rint, etiam pluries, in Eccle-
ſiis ſuis, dum in eis major
populi multitudo ad Divina
convenerit, ſolenniter publi-
cent, & ad Christi fidelium
mentes reducant, nuncient,
& declarent.

§ 28. Cæterum Patriar-
chæ, Archiepiscopi, Episco-
pi, aliique locorum Ordina-
rii, & Ecclesiærum Prælati,
necnon Rectores, cæterique
curam animarum exercentes,

§ 27. Moreover, that the
Processes themselves, and these
present Letters, and all and
every thing contained in them
may become more manifest by
being published in many Cities
and Places; We by these Writ-
ings entrust, and in virtue of
holy obedience ſtrictly charge
and command all and singular
Patriarchs, Primates, Arch-
bishops, Bishops, Ordinaries of
Places, and Prelates whereſoever
conſtituted, that by them-
ſelves or ſome other or others,
after they ſhall have received
these present Letters, or have
knowledge of them, they ſo-
lemnly publish them in their
Churches once a year or oftner,
if they ſee convenient, when the
greater part of the People ſhall
be met for celebration of Di-
vine Service; put faithful
Christians in mind of them,
relate them, and declare them.

§ 28. Lastly, all Patri-
archs, Archbishops, Bishops,
and other Ordinaries of Pla-
ces, and Prelates of Churches,
as also all Rectors, and others
having cure of Souls, and
ac

ac Presbyteri seculares & quorumvis Ordinum regulares ad audiendas peccatorum confessiones quavis auctoritate deputati, transumptum praesentium Literarum penes habeant, easq; diligenter legere & percipere studeant.

§ 29. Volentes earundem praesentium transumptis, etiam impressis, Notarii publici manu subscriptis, & sigillo Judicis Ordinarii Romanae Curiæ, vel alterius personæ in dignitate ecclesiastica constitutæ munitis, eandem prorsus fidem in iudicio, & extra illud ubique locorum adhibendam fore, quæ ipsis praesentibus adhiceretur, si essent exhibitæ vel ostensæ.

§ 30. Nulli ergo omnino hominum liceat hanc paginam nostræ excommunicationis, anathematizationis, interdicti, innovationis, innodationis, declarationis, protestationis, sublationis, revocationis, commissionis, mandati & voluntatis infringere, vel ei ausu temerario contraire. Si quis autem hoc attentare præsumperit, indignationem Omnipotentis

Priests secular and regular of whatsoever Orders, deputed by any authority to hear confession of sins, shall have a Transcript of these present Letters by them, and shall diligently study to read and understand them.

§ 29. Our farther pleasure is, that the same credit in judgment and out of judgment, shall in all places be given to Copies, although Printed, of these presents, subscribed by any publick Notary, and sealed by the ordinary Judge of the Court of Rome, or any other person in Ecclesiastical dignity; as would be given to these presents themselves, if they should be produced or shewn.

§ 30. Let no man therefore infringe, or boldly and rashly oppose this our Letter of Excommunication, Anathematization, Interdict, Innovation, Innodeation, Declaration, Protestation, Abolition, Revocation, Commission, Command and Pleasure: But if any one shall presume to attempt it; let him know that he shall incur the displeasure of Almighty God, and of his Blessed Dei

Dei ac Beatorum Petri & Apostles Peter and Paul.
Pauli Apostolorum ejus se
noverit incursum.

Datum Romæ apud S. Peterum , Anno Incarnationis Dominicæ Millesimo sexcentesimo decimo , sexto Idus Aprilis , Pontificatus nostri anno quinto.

Anno a Nativitate Domini Nostri Jesu Christi millesimo sexcentesimo decimo tertio , Indict. II. die vero quarta mensis Aprilis , Pontificatus Sanctiss. in Christo Patris & D. N. D. Pauli divina providentia Papæ V. anno octavo , supradictæ literæ affixæ & publicatæ fuerunt ad Valvas Basilicarum S. Joannis Lateranensis & Principis Apostolorum , & in acie Campi Floræ per nos Baldassarem Vacham & Brandimartem Latinum Curores.

Jacobus Brambilla,
Mag. Curs.

Given at Rome from St. Peter in the year of our Lord's Incarnation, One thousand six hundred and ten, the eighth of April, in the fifth year of our Popedom.

In the year, from the birth of our Lord Jesus Christ 1613. Indict. II. the 4th day of the Month April, and the eighth year of the Popedom of our most Holy Father in Christ, and our Lord Paul V. by Divine Providence Pope, the aforesaid Letters were affixed and published at the Doors of the Churches of St. John Lateran, and the Prince of the Apostles, and in the field of Flora, by us Balthazar Vacha and Brandimars Latini Cursors.

James Brambilla,
Mag. Curs.



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